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342 171 ings have no side-entrance, entrance-room, underground passage, or draught-channel, like the underground houses of the palæ-Asiatics, Aleut, and Eskimo.

Until quite recently underground winter dwellings were found among the Shuswap,[1] the Thompson River Indians,[2] the Lillooet,[3] on the lower course of the Fraser River.[4] Remains of ancient underground houses have been found among the Chilcotin,[5] in the Thompson River region,[6] at Nicola Lake (Athapascan), and in other places in the interior of British Columbia.

Farther to the south we find underground houses of the Salish type among the Indians on the Klamath Lakes, Oregon, and in northern California among the Hupa[7] and Maidu.[8] It is interesting to note that the Indian coast tribes, like the Tlingit, Tsimshian, Haida, whose myths bear the greatest resemblance to those of the inhabitants of the underground houses on the Asiatic side of the Pacific, now live in large wooden houses. The house, however, has a smoke-hole similar to that of the underground house; and in olden times the centre of the house was excavated.[9]

From this short review of different types of underground or semi-subterranean dwellings on both sides of the North Pacific, we may draw the conclusion that the underground houses of the palæ-Asiatic tribes bear more similarity to those of the Aleut and Alaskan Eskimo than to the underground dwellings of the Northwestern Indians.

It is difficult to admit the theory of independent invention for the construction of the underground house over this whole area. It seems to me that imitation played its part here, while the climatic conditions contributed to the spread of underground dwellings.

342 The Koryak underground house serves for a winter as well as for a summer dwelling. As I said above, there are settlements in which people live only during winter, and others which are inhabited only in summer. The houses of the summer and winter settlements are built alike. The use of a dwelling for summer or for winter depends upon its being near the seashore or up the river. The houses occupied only during summer are called ale'-yan ("summer house"), and winter dwellings are called la'xlañ-yan ("winter house").

● 343 The Maritime Koryak build their storehouses on platforms raised on poles from four to six metres above the ground, so that dogs, bears, or other beasts shall not steal their provisions. To build a storehouse (Plate XXI,

[1] See Sixth Report on the North-Western Tribes of Canada, etc., p. 633.
[2] Teit, Vol. I of this series, p. 193 and Figs. 135, 136.
[3] Teit, The Lillooet Indians, p. 212.
[4] Sixth Report on the North-Western Tribes of Canada, p. 633.
[5] Twelfth Report on the North-Western Tribes of Canada, p. 646.
[6] Smith, Vol. I of this series, pp. 140, 414.
[7] See description by Schurz, Urgeschichte der Kultur, 1900, pp. 422-423.
[8] Dixon, The Northern Maidu (Bulletin American Museum of Natural History, Vol. XVII, pp. 168 et seq.)
[9] Boas, Tribes of the North Pacific Coast (Annual Archæological Report, 1905, Toronto, p. 236).

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Fig. 1), three stakes are driven at each corner of an elongated rectangle. These stakes meet at the top, thus forming tripods. Two long cross-beams, the long sides of the platform, are placed on top of these tripods, and are supported in two or three places by additional posts. Across these long beams, and tied to them with thongs, four or five cross-pieces are laid at equal distances from one another. These are supported in the middle by posts on which rests the platform, which is made of long stakes or of split logs. The storehouse is placed in the middle of such a platform. It is in the form of a gable-roof. Two logs or rafters, the upper ends of which are so tied together as to form an acute angle, are placed three or four metres distant from two other logs tied in like manner. The two angles are connected by a ridge-pole. From the ridge down, on each side, poles are placed. All the spaces between the poles are carefully filled with hay. To give greater firmness to the sloping sides of the storehouse, heavy logs are leaned against them, reaching up to the ridge. The two ends are formed by stakes put in a somewhat slanting position. Into one of the sloping sides facing the ladder, a frame is put, in which a door swings on wooden hinges. The platform around the storehouse is fenced in. For this purpose, long stakes (four or six on each side) are driven into the ground around the longer sides of the platform. These stakes are as high as the ridge of the storehouse. To keep them from moving, they are fastened in notches in the cross-beams of the platform. Through holes in the upper part of the stakes, above the platform, rails are put, which form the fence. The part of the platform where the ladder is placed is not fenced in. The fence around the platform is for the safety of women and children. Fish, nets, skins, and other household articles, are often hung on it. The ladder for getting to the platform is like the one used for entering the house; but it is put in a slanting position, so that it is easier to get up to the platform than to get out of the house. When leaving the winter house for a summer village, or *vice versâ*, the storehouse ladder is removed and put on the platform.

Poles are often fastened under the platform for hanging up clothes; and during the summer rains, fish are hung there to dry.

The settlements of Maritime Koryak (nĭ′mnɪm, nă′mnăm, nĕ′mnĕm, or ne′mnem) often consist of but one house, as the settlements on the Tĭlqai River, or those on the Poqač River, or those of the Kerek; but sometimes they form villages of considerable size. For instance, in Kamenskoye there are about thirty houses inhabited during winter. From a distance this settlement, with its storm-roofs and its many storehouses scattered on all sides, gives one the impression of a large though singular town. In the settlement Kuel there are from thirteen to fifteen inhabited houses in the summer, and seven or eight in winter. The peculiar impression made by these villages is shown in the view of Kuel given on Plate XXIII, Fig. 2.

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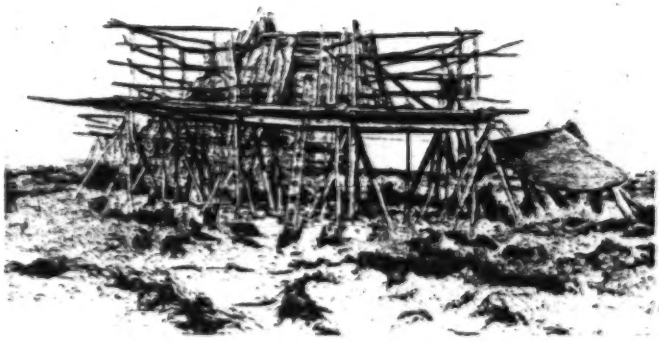

Fig. 1. Storehouse.

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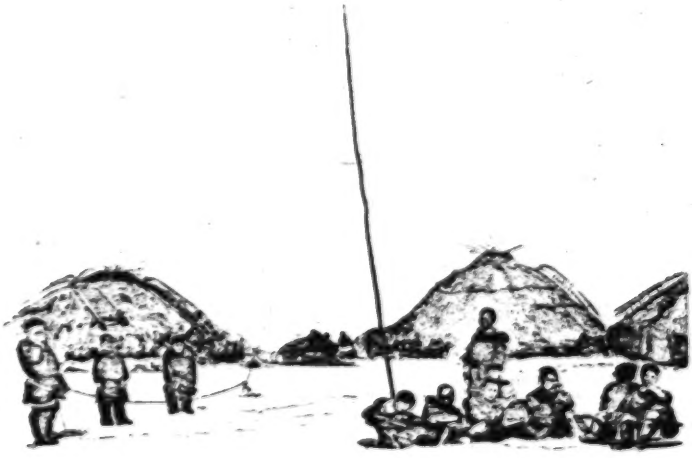

Fig. 2. Tents and Pole-Game.

The Koryak.

[Facing p. 467: C]

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231 the feeding. No sooner, however, does a dog from another household approach the trough, than all will set upon it. A newly acquired dog is brought to the trough and watched, lest the other dogs attack it. After two or three days the pack recognize the new dog's right to come to the trough. A similar protection must be extended by the Maritime Koryak to a newly acquired dog that is for the first time put into a team.

231 As far as I know, among all the Asiatic tribes using the dog, only the
171 Gilyak feed the dogs indoors. For this purpose a high platform is erected in the middle of the house, the trough with the feed is placed on it, and the dogs are taken there.[1] The Koryak, Chukchee, Kamchadal, Yukaghir, northern Yakut, and coast Tungus feed the dogs out of doors. The Eskimo do not let the dogs into the house, but they lie in the entrance leading into the winter house. Murdoch says that the Eskimo women take care of the puppies as if they were babes, and carry them in their coats.[2] Among the Central Eskimo, "young dogs are carefully nursed, and in winter they are even allowed to lie on the couch, or are hung up over the lamp in a piece of skin."[3]

231 *Care of the Dog.* — Among all dog-breeders, — excepting the nor-
171 thern Yakut, who only lately reached the polar regions, where they took to dog-driving, — dogs are believed to play a certain part in the world of the
774 dead. The Yukaghir, Koryak, Chukchee, and Kamchadal believe that dogs
343 guard the entrance to the country of the shades.[4] They must be bribed by the entering shadows. They give a very ugly reception to the dead who while alive tortured dogs. These ideas are not foreign to the Gilyak, Aleut, and Eskimo. We find an entirely different attitude toward the dog among the Yakut, who originally did not breed dogs. They consider the dog an unclean animal. The shaman whose protecting spirit appears in the form of a dog is deemed bad. While even horses and cattle possess souls (kut), the dog has none. Accordingly it is not fit for sacrifice to evil spirits. The Yakut were offended when I took my dog along into the house, especially when I placed it near me in the front corner, the place accorded to guests of honor. The dog, a Yakut told me, brings into the house the evil spirits (abasy) that sit by tens on the point of the dog's tail. Hence I never saw a Yakut fondling a dog. He treats the dog with great cruelty. Among true dog-breeders we meet with a different attitude towards the dog. The Koryak often fondle them, and in caring for them, both at home and on journeys, oftener try to train them by caresses and kind words than by the stick. The Yukaghir of the Upper Kolyma, and also the Maritime Koryak, build on the side of the house rather

[1] See Schrenck, II, p. 168; Sternberg, The Gilyak (The Ethnographical Review, Bulletin of the Ethnographic Section of the Society of Friends of Natural History, Anthropology and Ethnography [Moscow, 1904], 1, p. 18).
[2] See Murdoch, p. 358.
[3] See Boas, Central Eskimo, p. 538.
[4] See Part I, p. 110.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

roomy sheds for the protection of dogs during snow-storms. These dog-kennels are made of logs, and have roofs with two slopes covered over with bark to keep the snow of winter and the rain of summer from getting in through the chinks. The back of the kennel is formed by the wall of the house. The opposite side serves as an entrance. It is fenced off by a high threshold. The depth of the kennel varies from a metre to two metres, and its height is about a metre. These kennels are mainly intended for bitches with puppies. Schrenck says of the Gilyak,[1] as Boas and Murdoch say of the Eskimo, that they keep the puppies in the house.[2] Owing to the plan of construction of the Koryak winter house, it would involve great difficulties to keep puppies in the house; and for this reason they are not taken inside, notwithstanding the great care bestowed by the Maritime Koryak upon their dogs.[3]

In the back part of the kennel, girls build a bed of dry grass for the slut and her litter. Special nourishing food is cooked for the slut. Small or even grown-up girls take the food to her by crawling into the kennel. They see to it that the dog warms, feeds, and does no harm to the pups. Often the sluts, especially if it is their first breed, display no affection for the pups, and are inclined to desert them. When the pups grow up, the girls accustom them to eat soup and finely minced fish from the trough. When the mother-dog can no longer cover the growing pups with her body, or when she begins to leave the kennel, the puppies warm one another by cuddling close together. Each pup endeavors to get to the middle. On very cold days they lie this way for days at a time, except when being fed, and they squeal on account of the cold. The pups are very timid. At the end of the second month they venture on sunny days to crawl over the kennel threshold to see the light of day; but at the merest approach of man or of a grown dog, they run back to their lair. The threshold is made principally for the purpose of confining the young puppies to the kennel.

Steller thus describes the Kamchadal method of raising puppies and training them for driving:[4] "When the pups' eyes were open, they were placed with the bitch in a deep hole, that they might see neither men nor animals, and there they were fed. After they had been weaned, they were placed in another ditch. On reaching six months of age, they were harnessed

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[1] Schrenck, II, p. 168.

[2] See Murdoch, p. 358; Boas, Central Eskimo, p. 538.

[3] I take occasion here to draw attention to the statements made by Kennan (p. 225) concerning Koryak dogs, and by Steller (p. 134) concerning Kamchadal dogs. Both authors state that they climb to the roofs of houses and into storehouses erected on posts. According to Steller, the Kamchadal dogs climb up ladders and steal provisions from storehouses; and Kennan relates that Koryak dogs will look into the opening from the roofs of underground dwellings and during their scuffles will roll down into the kettles in which food is being cooked. On no occasion have I seen Koryak dogs on house-roofs. They would climb over the roof of the anteroom and up the sloping walls of the house, under the cover of the storm-roof, where they found shelter from the winds. I could not teach a Koryak dog that I brought up myself to clamber from the roof of the ante-room to the house-roof by means of the holes in the post which serves as a ladder.

[4] Steller, p. 138.